

ly, we believe, may be made with
pal colleges. From observations
within the circle of our college ac-

every family shall become a family of prayer and every heart a meet temple for his holy residence,

in the Palais Royal and elsewhere. Scenes of
lence occurred: and the gens d'armes paraded
streets with the view of intimidating the inhabi-

lions. At one point a woman, in the costume of her se- headed the *Bourgeois*. The 3d Regiment of the Gua (Vendeans) fought with extraordinary bravery and devotion.

Dear Sir—I am authorized by the National Council of the Chickasaws, to say, they will meet the President on

100

POETRY.

A CRY FROM SOUTH AFRICA.

BY JAMES MONTGOMERY.

"The voice of one crying in the wilderness." Mark i, 3.

The following impressive lines were written in aid of an appeal to British benevolence to build a place of worship for the slaves, of whom there are about forty thousand in the colony.

Africa, from her remotest strand,
Lifts to heaven one voice of woe,
And, to the utmost of her chain,
Stretches her arms to the main;
There, kneeling 'mid ten thousand slaves,
Utters a cry across the waves,
Of power to reach to either pole,
And pierce, like conscience, through the soul;
Though dreary, faint, and low the sound,
Like life-blood gurgling from a wound,
As if her heart, before it broke,
Had found a human tongue and spoke.

"Britain, not now I ask of thee
Freedom, the right of bond and free;
Let mammon hold, while mammon can,
The bones and blood of living man;
Let tyrants scorn, while tyrants dare,
The shrieks and whinnings of despair;
An end will come—it will not wait,
Bondage, yokes, and scourges have their date;
Slavery itself must pass away,
And be a tale of centuries old;
But now I urge a dearer claim,
And urge it in a mightier name,
Hope of the world! on thee I call,
By the great Father of us all,
By the Redeemer of our race,
And by the Spirit of all grace,
Turn not, oh! turn not from my plea,
—So help thee God, as thou help'st me!"

"Mine outcast children come to light
From darkness, and go down in night
A night of more mysterious gloom
Than that which wraps them in the womb:
—Oh! that the womb had been the grave
Of every being born a slave!
Oh! that the grave itself might close
The slave's miserable woes!
But what beyond that gulf may be,
What portion in eternity,
For those who live to curse their breath,
And die without a hope in death,
I know not—and I dare not think:
Yet while I shudder o'er the brink
Of that unfathomable deep,
Where woe lies chain'd and judgment sleep,
To thee, where lies full glory smiles,
—Eden of lands! o'er all the rest,
By blessing others, doubly blest,
To thee I lift my weeping eye,
Send me the gospel of thy love!
—The word of Christ's salvation give,
That I may hear his voice and live."

MISCELLANY.

FROM THE N. Y. JOURNAL OF COMMERCE.

SKETCH OF ALGIERS.

The town is surrounded by tower walls, upwards of 30 feet in height, and 12 or 14 feet in thickness; they are built of brick, on a substructure of stone, without faussebraye or outworks, and around them is a dry, shallow ditch, with a dwarf wall on the counterscarp. The S.W. part terminates in the sea, or city, on a rectangular edifice on the most elevated spot within the walls, and separated from the houses by a deep moat. The streets are wretchedly narrow; indeed, with the exception of that trending from the Bab-Azoua to the Bab-Aowetta, they are mere lanes. The houses are square, with galleries supported on columns, enclosing a court-yard in the centre, whence light and air are derived, for there are no windows outwards. The roofs are all flat, with angles terminated by ornamental chimneys; and as the whole is annually white-washed, the aspect of Algiers is singular and grand. There are six gates, but no public squares of any extent. The chief buildings consist of mosques, baginas, kaseria (barracks), and the Dey's palace, the latter being in the centre of the city, with a tolerable front of two well-constructed arcades of marble pillars; but the audience hall and courts are exceedingly plain. There are several fountains for the use of the people, copiously supplied from two aqueducts, for which the city is indebted to the Moors, who expelled Spain; these might easily be destroyed by a besieger, but as every house is provided with a reservoir, in which rain-water is preserved, it would not occasion much distress. The city was formerly called Musganna, by the Moors, from one of their early princes, but was afterwards named, says Leo, Gezeir, "because it lieth near the isles of Minorca, Majorca, and Iviza." This explanation, however, is rather in the spirit of the similitude between Macedon and Mousmouth, for there cannot be a question that its present Arabic name was derived from the rocky soil before the town; and the appellation of *Al Jezair el Gazi*, or "Algiers the warlike," has obtained from the time of Heyradin Barbarossa. The Spaniards of that day differed widely in military energy from those of the present, and with consummate bravery had constructed a fort on the islet, which, with a garrison of 200 men, tormented and intimidated Algiers for a period of fifteen years. It fell, however, to the fortunes of Heyradin, after an incessant cannonade of a fortnight, and the heroic governor was carried, desperately wounded, into the town, where he was shortly afterwards bastinadoed to death. To prevent the future occupation of such a spot by an enemy, and to form a haven for his galleys, were now the objects of the conqueror. Three years of severe and sorrowful labour, wrung from Christian captives, enabled him to connect the *Sil al Koid*, or light-house rock, and the *Rob al Bakka*, or mole-head, with the town, by a pier of extraordinary thickness, and massive construction; and this, by enclosing an area of about ten acres, forms the small and insecure port whence the shores of Europe have been so long insulted. The light-house is separated from the mole by a narrow ditch, over which is a wooden bridge enfiladed by ten guns. Successive tiers of batteries, rising in formidable array, like the sides of a gigantic three-decker, envelop the edifice; and a tolerably good lantern crowns the summit, at the height of about 130 feet above the level of the sea.

The country around Algiers is picturesquely studied with near vision, amidst groves of olive-trees and evergreens. In this temperate and delightful region, the soil, well tilled, vies with that of any part of the world, and a rich profusion of exquisite grapes, melons, and other fruits, attest its capability. The eastern side of the bay forms a contrast, for on crossing the river Haratch, neither houses nor plantations cheer the prospect. The adjacent low grounds are well cultivated; and beyond the hills which bound them, is the beautiful plain of Mutjah, emphatically termed the garden of Algiers, presenting to the eye a succession of *Masserie* or farms, over an extent of forty miles in length, by about fifteen in breadth. This plain, being watered by many springs and rivulets, is exuberantly productive; and besides barley, wheat, rice, maize, henna, flax, and fruit, it yields large quantities of *drah*, a kind of millet, esteemed as being extremely nutritious for cattle. The agricultural process is primitive and simple: the harvest usually commences at the end of May, and the stubble is burnt before the autumnal rains set in; threshing is performed by the tread of horses, and the only manure used on these lands, is that produced by pasturing cattle. The gardens are extensive, and exhibit a mixture of fruit trees, vegetables, and corn patches, without taste or

arrangement, but yet combining many pleasing elements of effect.

The population of the city of Algiers is about 85,000 souls, of whom not more than 6000 are Osmanli; there is a similar number of Jews, and the remainder consists mostly of the native Moors. The very few Franks who arrive, are hardly to be put into the estimate, because they are not permanent; for so turbulent is the aristocracy, and so irregular its exactions, that scarcely any strangers visit the place, except for temporary, political or commercial purposes. The English were the earliest foreigners respected by the state, and a John Tipton was appointed Consul in 1582, being the first who bore that office abroad. Yet few of our merchants have chosen to reside there, although a brisk traffic in corn, wax, wool, hides, dates, oil, linen, silk and ostrich feathers, invited them. The French managed much better, and realized great profits, by understanding where, how, and when to apply the *usanza*,—as they delicately term the bribe of business. A skipper, of Marseilles, had committed the egregious mistake of carrying a cargo of hats to the turbulent population of Algiers. Here was a folly apparently irreparable; but no such thing; the influence of the *usanza*, weightily directed in the proper quarter, produced an edict, enjoining the Jews to wear hats for a stated period, under penalties which the Israelites duly respected; and the speculation, unlike that of skates to Bombay, turned out a capital one.

ALARM TO DISTILLERS AND THEIR ALLIES.

This Premium Tract, by the Rev. Baxter Dickinson, is just received at the Depository in Boston. It is peculiarly reasonable for distribution among all such as have any thing to do with ardent spirit. And we very much misjudge, if retailers, distillers, or such as furnish the materials for distillation, can read it attentively without coming to the conviction, that overhauling shame and contempt assuredly await them. Few are capable of writing with that perspicuity and force, which appear in this Tract; but multitudes, if they properly feel their responsibility, may contribute to extending its influence. Its price is 50 cents a hundred, neatly printed and covered. We have room only for the following extracts:—Communicated.

Persistence in the business of distilling must necessarily be at the expense of your reprobation and that of your posterity. You are creating and sending out the materials of discord, crime, poverty, disease, and intellectual and moral degradation. You are contributing to perpetuate one of the sorest scourges of our world. And the scourge can never be removed till those deadly fires you have kindled are all put out. That public sentiment which is worthy of respect calls upon you to extinguish them. And the note of remonstrance will wax louder and louder, till every smoking distillery in the land is demolished. A free and enlightened people cannot quietly look on while an enemy is working his engines and forging the instruments of national bondage and death.

Without a prophet's vision, I foresee the day when the manufacture of intoxicating liquor for common distribution will be classed with the arts of counterfeiting and forgery and the maintenance of houses for midnight revelry and corruption. Like these, the business will become a work only of darkness, and be prosecuted only by the outlaw. Weigh well, then, the bearing of your destructive employment on personal and family character. The employment may secure you a little gain, and perhaps wealth. But in a day of increasing light and purity, you can never rid treasures, thus acquired, of a stigma which will render him miserably poor, upon the fields you enclose, upon the spot that entombs your ashes, there will be fixed an indescribable gloom and odiousness, to offend the eye and sicken the heart of a virtuous community, till your memory shall perish. Quit then this vile business, and spare your name, spare your body, spare your children, spare your children's inheritance from shame and reproach.

If endless exclusion from heaven be the drunkard's doom, can he be held guiltless who deliberately prepared for him and perhaps placed in his hand the cup of death and damnation? This is not the decision either of Scripture or of common sense. Well they persevere to furnish the sure means of death, you care to the judgment the murderer's character as clearly as the midnight assassin.

Indeed, the retailer, the distiller, and he who furnishes the materials, must be looked upon as forming a trifling league, dangerous alike to private and social happiness, and to the very liberties of the nation. And an awakened people cannot rest till the deadly compact is sundered. Why not, then, anticipate a little the verdict and the vengeance of a rising tide of public sentiment, and at once proclaim the *unholy alliance* dissolved? Why not anticipate the verdict of an infinitely higher tribunal? why not believe God's threatening, and escape the eternal torment that lowers for him who *putteth the cup to his neighbor's lips*? Why not co-operate promptly in a public reform that is regarded with intense interest in heaven, on earth, and in hell?

O review, as men of reason and conscience, and immortality, this whole business. And if you have no ambition to benefit your fellow-men—if you can consent to ruin many for both worlds—if you can persist in *rearing and perverting the boundaries of a kind Providence*—if you can outrage the feelings of the most enlightened and virtuous—if you can pursue a work of darkness and non-day light—if you can sacrifice a good name, and entail odium on all you leave—and if you can deliberately offend God, and jeopard your immortal interests for paltry gain—then go on—go on a little longer—but, "O MY SOUL, COME NOT THOU INTO THEIR SECRET; UNTO THEIR ASSEMBLY, MINK HONOR, BE NOT THOU UNITED!"

TOBACCO.

Extract from an Address, delivered at the first anniversary of the New-York City Temperance Society, May 11, 1830. By David Hoock, M.D.F.R.S. President of the Temperance Society of Hoock Park, Dutchess County, N. Y.

Many persons of high respectability and character are in the habit of using tobacco in every manner in which that plant is usually employed, without using ardent spirits, and who can never be supposed capable of proceeding to excess, as it regards its direct operation upon the system, or as leading to the accompanying evils to which I have referred. I also well know, that tobacco is sometimes employed and prescribed by physicians as even salutary in removing various bodily affections, as fulness of the head and chest, threatening apoplexy, dropsy, in habitual inflammation of the eyes, and some other diseases. But these facts, like the occasional beneficial effects of vinous and spirituous liquors, can only be considered as constituting exceptions to the more general and pernicious results which the habitual and excessive use of this plant produces upon society.

The great increase of Dyspepsia, the late alarming frequency of Apoplexy, Palsy, Epilepsy, and other diseases of the nervous system, which has been observed within a few years, is, in my opinion, to be in part attributed to this source. I therefore recommend to those who may have commenced the pernicious use of this plant, at once to abstain from a habit which brings in its train an innumerable catalogue of ills; and let me add, that, as in the case of the habitual drunkard, there is no gradual disease of this injurious practice. "Touch not, taste not, handle not," is imperative; in both, a total abandonment is the only means of counteracting those vices of the mind and body. Inasmuch, then, as the use of tobacco, particularly the practice of *chewing* and

smoking, frequently leads to the intemperate use of spirituous drinks, (for few persons after the use of this noxious weed will wash their mouth with simple water,) I would suggest to the various Temperance Societies, the propriety of extending their attention to the discouragement of the habitual use of tobacco, as among the prominent causes of the intemperate use of ardent spirit. The excessive use of animal food, and of the fashionable condiments of the table, might also be regarded by those Institutions, as among the causes leading to the evil for the suppression of which those societies have been established.

GOOD ADVICE.

The following, copied from the American Farmer, although a short paragraph, contains more good practical advice than might be found in any a volume.

From all quarters of the country we have accounts of abundant harvests of wheat, and that the quality is very superior. The weather in our immediate neighbourhood is most favourable for corn, as far as hot sun and frequent showers can ensure a good crop. Farmers who are out of debt may keep so by observing wholesome economy and simplicity in their household and mode of living, but estates are rapidly crumbling to pieces, and families falling into poverty, by frequent legal and voluntary divisions. Those whose mothers rode in carriages must ride on horseback, and the daughters of those who ride on horseback will have to walk. This general progress of things may be retarded by restricting our labour and manure to smaller spaces, and by great economy and great saving, by giving away old horses, if you can find any body fools enough to take them, and substituting oxen and mules for them, as fast as possible, by driving the sons from the parental roof, as the hen does her chickens, when they can provide for themselves in short, by keeping no dead capital, and feeding no idle mouths; and by regarding as the first object of ambition to be—out of debt—with a clear conscience and a clean shirt.

FROM THE CHRISTIAN WATCHMAN.

CAUTION TO CHRISTIANS.

Proposals have recently been put in circulation for publishing by subscription an American edition of a work, first published in England, by one Robert Taylor, called a Digest. The impression made by reading the title page is, that the book affords some new evidence in favour of Christianity. It proposes to exhibit something respecting the "origin and early history of Christianity, which has not before been published." But the truth is, the book is an infidel work, in disguise! The title page is a sheer deception. The object of the author is to undermine Christianity, to show that it is all a fabulous matter. Nor is this all. Under the specious pretence of being a valuable accession to a Christian library, it really contains little else than the stale and long since refuted assertions, sophisms, and cavils of such men as Hume, Voltaire, Paine, &c. Objections, which, ever since the days of Spinoza, have been a thousand times stated and as often silenced. If infidels wish to circulate their books through the land, let them do it honestly; let them offer to them such title pages as belong to infidel books; such as will plainly indicate the true character of those books. Then when people purchase, they will know without reading the book through, what they are about. This note is simply to caution the Christian public, of all denominations, against being cheated by a deceptive title page. Perhaps it may be well for other religious periodicals to copy this article, or at least to circulate the caution which it contains.

GATHERING OF CHURCHES.

The following is taken from a Manuscript book, made up of extracts from the Records of the Massachusetts Colony: "The gathering of churches, is attended with the following circumstances:—

Forasmuch as it hath bin found by sad experience that much trouble and disturbance hath happened both to the churches and civil state by the officers and members of some churches which have been gathered within the limits of this jurisdiction in an undue manner and not with the public approbation as were meete, it is therefore ordered that all persons are to take notice that this court doth not nor will hereafter approve of any such companies of men as shall hereafter join in any pretended way of church fellowship without they shall first acquaint the magistrates and the elders of the greater part of the churches in this jurisdiction with their intentions and have their approbation herein. And further it is ordered that no person being a member of any church which shall hereafter be gathered without the approbation of the magistrates and the greater parts of the said churches shall be admitted to the freedom of this commonwealth.

RESPONSIBILITY OF EDITORS.

The following just remarks are from the N. E. Christian Herald. "It has long been our conviction, that much of the unchristian feeling, and non-Christian fellowship, which now exists between different denominations, is attributable to editors of religious newspapers. In most cases a religious paper may be considered as the organ of that denomination whose cause it espouses. And it is a fact that cannot be denied, that the majority of its readers are gathered without the approbation of the magistrates and the greater parts of the said churches shall be admitted to the freedom of this commonwealth.

Strange.—Is it not strange that in our young republic, the doctrines as well as the habits of licentiousness should have taken a deep root? Our countrymen are not only ignorant, we drink down the poison of European scepticism. Boasting the superiority of our institutions, we sit as humble learners at the feet of European philosophers, who kindly undertake to break our ears with the follies of our country. Upholding European corruption, we feast upon that corruption in the volumes of their most licentious novelists. Denouncing aristocracy, we learn to admire and sue a profligate nobility. Is not this passing strange? Gen. of Temp.

Leetling.—There are two ways of bringing mankind upon a level. One is by raising the whole human family to the dignity of free, virtuous, intelligent moral agents; the other is by reducing them to the level of brute beasts. The former process is accomplished by inculcating the restraints of moral obligation: the result is the reign of equal and just laws. The latter process is accomplished by throwing off all divine and human restraints: the result is anarchy, confusion, and every evil war. The former, we trust, is the plan of the Mechanics and Working Men of this city, and elsewhere. The latter is too plainly the plan of their Agrarian troublers and oppressors.—G. of Temp.

Open-Air Preaching.—The Rev. R. Davis, and the Rev. Mr. Rogers, have commenced preaching in the open air, in the neighbourhood of Lock's-fields. Much success has attended these laudable efforts to bring the poor and wretched under the sound of the Gospel. We understand that the attendance has been very numerous, and that many of the individuals who heard Mr. Rogers preach in the open air on the evening of last Tuesday, were seen at the evening lecture in Mr. Davis's chapel, on the Thursday following. (London Herald.)

CARD.

St. Augustine Church.—The Building Committee of the Presbyterian Church at St. Augustine, take peculiar pleasure in acknowledging the receipt of One Hundred Dollars from the Rev. E. S. Ely, of Philadelphia, of which \$45 was his own contribution, and the remainder (\$55) was given by several individuals in correspondence with Dr. E.—Charleston Obs.

CHEAP EDITION OF HENRY'S COMMENTARY.

FOR sale by PEIRCE & WILLIAMS, No. 9, Cornhill, Boston.—The Stereotype Edition of "AN EXPOSITION OF THE Old and New Testament: wherein each chapter is summed up in a verse, the sacred text inserted at large, in distinct paragraphs; each paragraph reduced to its proper heads; the sense given, and largely illustrated; with Practical Remarks and Observations. By MATTHEW HENRY. A New Edition. Edited by the Rev. George Burder, and the Rev. Joseph Hughes, A. M. With the Life of the Author, by the Rev. Samuel Falmer. 6 vols. large royal 8vo.

Terms.—The price of each set, when a less number than six are taken, will be, in binding \$20. If six or more copies are taken, the price will be reduced one sixth; i. e. \$16.67 a set; payable on delivery.

The type on which the edition is printed is large, clear and beautiful. The paper is white and good, the binding substantial and neat.

Henry's Commentary is becoming more known, is more highly prized by all the evangelical denominations of our country. Perhaps no book (of human composition) has been published in the United States, that has given so much gratification to its purchasers. The testimony of many distinguished men of our country, is the surest evidence, in the absence of actual acquaintance with the work, of its great importance to Families, Individuals, Bible Classes, Sabbath School Teachers & Ministers. Its clearness of the meaning of obscure portions of the Scriptures committed to memory by its perusal, its genuine piety of its sentiments, unclouded by the artifices of sectarianism and polemical discussion, but devoted to the truth and its great influence, cannot but have a highly beneficial effect on the domestic circle where it is possessed and studied; and to every individual its benefits are striking and obvious.

The Sabbath School Teacher should possess it, that he may be able to teach his pupils prepared to give them an insight into the meaning of the Scriptures which they commit to memory.

Every Young Man should be furnished with it, that he may be qualified to shed an enlightened and moral influence upon his associates.

Henry has already introduced into the libraries of numerous Sabbath Schools, and has been purchased by very many Sabbath School Teachers, by whom it is found invaluable in preparing them to come to their pupils, ready to give clear views of the meaning of those portions of the Scriptures committed to memory by their charge.

It is a remarkable fact, and one which very much enhances the value of the work to Sabbath School Teachers, that he can have the privilege of selecting his subject and determining himself exclusively to it. Attention is also paid to French, Spanish and German languages.

The scholar has the use of Mathematical, Astronomical, Philosophical and Chemical Apparatus; thus having the advantage of being at the same time teacher, experimentalist and practitioner. Several years experience in the business of teaching has convinced the subscriber, that this course is, to a certain extent, preferable to that of instruction by lectures.

Scholars will be received into the Institution at any time, when the number does not exceed twenty, to which number the school is limited.

Those who wish to enter the school are requested to bring testimonials, as to moral character, &c.

JAMES H. COFFIN, Principal. Greenfield, August 1830.

For further information, the following gentlemen may be referred to:—Messrs. J. A. Abbot, Boston; Rev. William A. Hall, New York City; Rev. Heman Humphrey, D. D. Amherst College; Horace Leavitt, Esq. Charleston, S. C.; Rev. Moses Hall, Plainfield, and Thomas Allen, Esq. Hinsdale, August 11.

INSPIRATION IN MUSIC. E. T. COOLIDGE offers his services as a teacher of the ORGAN, PIANO FORTE, and VIOLIN. For terms, please apply at his residence, No. 12, La Grange Place. Refer to Mr. LOWELL MASON. Piano fortes tuned at short notice. July 11.

MAYNARD & NOYES, No. 13, and 15, Cornhill, (late Market Street.) HAVING recently received from various sources, fresh supplies of articles in the line of household and office requisites, at wholesale and retail, on favorable terms, a large assortment of

DRUGS AND MEDICINES, SURGICAL INSTRUMENTS, CHEMICAL ARTICLES, PERFUMERY, SOAPS, COLOGNE WATER, BRUSHES, THERMOMETERS, &c. &c. M. & N. continue to manufacture SODA, ROCHER, and SEIDTIZ POWDERS, INK POWDER, and L. QUID INK, of superior quality, as usual.

MEDICINE CHESTS put up with select directions. Physicians' Prescriptions, and family Medicines put up with care. May 26.

LIVERY STABLE. Messrs. PRATT & DODGE would respectfully give notice to the public generally, they have enlarged their business in the above line, and concluding an arrangement with Mr. Nehemiah Leonard, Jr. by which they are enabled to furnish, at all times, during six days in the week, the best of Horses, Carriages, Coaches, and every kind of pleasure vehicles, on as reasonable terms as at any other establishment in the city of Boston, and their attention to business shall be unremitting. They wish it to be expressly understood, they do not let Horses nor Carriages on the Sabbath day. They respectfully solicit a share of public patronage; and look to their customers with a willingness to keep the Sabbath holy by example, as well as precept, for their support.

Their establishment is to be found in Milk Street, directly opposite Kilby Street.

N. B. Persons desirous of patronizing the above establishment, will find it very central to business, and are respectfully solicited to call. PRATT & DODGE. Boston, June 23, 1830. 3w

SWAIN'S PANACEA. For the cure of Scrophulous or King's Evil, Syphilis, and Mercutial Diseases, Rheumatism, Ulcerous Sores, in the Scrophulous, a Tumor of the Liver and Skin, Gout, Debility, and all diseases which originate from impure blood, and where the constitution has been broken down by the use of Mercury, Arsenic, &c.

In order to make fully known in what estimation Swain's Panacea is held by the medical profession, the proprietor submits certificates from gentlemen who in their private as well as public characters, are deservedly ranked among the most scientific of the profession. The public, as well as the proprietor of the Panacea, owe much gratitude to the gentlemen who have thus testified to its efficacy. Their recommendations have occasioned its use in various cases of inveterate corruption of the blood, descending to the second generation which otherwise would have destroyed valuable lives. Their humanity and disinterestedness in promoting the cure of a medicine found to be so beneficial to the human race, without regard to its original ownership, claims the grateful adoration of a beneficent public.

This medicine has the singular fortune, a just tribute to its great merit, of being recommended by the most celebrated practitioners of medicine in the United States and elsewhere; whereas not one of the spurious mixtures made in imitation of it, has the least support from the medical faculty. This fact offers an argument so plain and conclusive, that it needs only to be mentioned to enforce conviction.

The false reports concerning this valuable medicine, which have been so diligently circulated by certain Physicians must have their origin either in envy or in the malicious effects of SPURIOUS IMITATIONS.—I leave the public to judge for themselves.

I pledge myself to the public and give them the most solemn assurances, that this medicine does not contain mercury in any form whatever.

CERTIFICATES. From Dr. N. Chapman, Prof. of the Institute and Practice of Physic and Clinical Physic in the University of Pennsylvania, President of the Academy of Medicine of Penn. &c. I have within the last two years had an opportunity of seeing several cases of very inveterate ulcers, which having resisted the regular modes of treatment were healed by the use of Mr. Swain's Panacea. I do believe from what I have seen, that it will prove an important remedy in scrophulous and mercurial diseases.

From Dr. W. Gilson, Prof. of Surgery in the University of Pennsylvania, and Clinical Lecturer to the Army Hospital, Infirmary, &c. I have employed the Panacea of Mr. Swain, in numerous instances within the last three years, and have always found it extremely efficacious, especially in secondary syphilis and in mercurial diseases, and have always found in pronouncing it a medicine of inestimable value.

W. GIBSON, M.D. From Dr. Valentine Mott, Prof. of Surgery in the University of New York, Surgeon of the New York Hospital, &c. I have repeatedly used Swain's Panacea, both in the Hospital and in private practice, and have always found it to be a valuable medicine in chronic, syphilitic and scrophulous complaints, and in obstinate cutaneous affections.

VALENTINE MOTT, M.D. Price \$2 per bottle; for sale by JONATHAN P. HALL, Jr. No. 1, Union Street. 3w June 2.

THE MODERN TRAVELLER. NO. 1. Containing a Geographical, Historical and Topographical description of PALESTINE, or the Holy Land. Just received and for sale by PEIRCE & WILLIAMS, 9 Cornhill. Aug. 25.

CATALOGUE OF BOOKS For sale at the Depository of the Massachusetts Sabbath School Union.—No. 47 Cornhill, Boston. Mox. S. S. Union's Publications. The Bible Class Book, Nos. 1 and 2, by Fisk and Abbott. Conversations on the Bible, by Erskine. " " Ceylon do. " " Sandwich Island do. Juvenile Memoirs. Material Instruction, or the History of Mrs. Murray and her Children, by Sarah Burroughs. Memoir of John Arch, a Cherokee young man. Missionary Geography: or the Progress of Religion traced round the world. Parents' Monitor and Teachers' Assistant, 2 vols. Sabbath School Treasury, 2 vols. Select Memoirs of Pious Individuals, 2 vols. The Standard Family; or history of the Am. Tract Society. A Short Account of Robert Cutts Whidden. Miscellaneous. Abolition of the African Slave Trade, by the British Parliament, abridged from Clarkson, 2 vols. Memoirs of Horace Boscott Moore. do. do. Rev. Thomas Scott, abridged for Sabbath Schools. Customs of the Jews.—Sketches of Oxford County. Story of Paradise Lost, for children.—Scriptural Selections. Assembly's Shorter Catechism, illustrated by appropriate Anecdotes.—Isabella Campbell.

Advice to a Young Christian, on the importance of aiming at an elevated standard of piety; (by a Village Pastor.) Life of the Rev. Philip Henry.—Do. of Rev. John Brown. In addition to the above, there is for sale at the Depository upwards of four hundred other books of various sizes and prices, suitable for Sabbath School Libraries. July 14. C. C. DEAR, Agent.



WILLIS AND CO.

No. 37.

RELIGIOUS.

CONCEALMENT OF

Mr. Editor.—In a late Register (Aug. 21), I find an account of Unitarians, in relation to a letter on the subject, with my signature in the title. The writer of this article mentions some complaints, both in place, not only that persons send their own views of religion, but also fair species of argument to induce others to embrace any false principles of religion of which he considers to be opposed moral or injurious tendency; a violation (consistent with the evils and fallacy of such principles.

He admits "any even with religious association or communion in his judgment, fundamental or in those who wish to keep him, and in all this, if done in common, truth, he is not to be condemned.

Let there be no complaint on the part of the Orthodox, strained to the withold. Christians whom they seriously "fundamental or pernicious. This writer virtually admits with the evidence before that Unitarians have been, the habit of concealing their

"I hold that every man has his religious opinions for himself, those opinions, in any degree or proper, if nothing fairly is reserved. If any are not yet reserved, and that attempt is made to the authority of Christ and then were the last instructed to his disciples? Did he permit? to practice? to be cautious reserve? to be on the name of the Father, of the Ghost, teaching them to do sover I have commanded the conduct of these daunt. How did they understand of their ascended Lord? says Paul to the elders of the city of Corinth, as I have said unto you. The Regarders mostly new and elegant, and their attention to business shall be unremitting. They wish it to be expressly understood, they do not let Horses nor Carriages on the Sabbath day. They respectfully solicit a share of public patronage; and look to their customers with a willingness to keep the Sabbath holy by example, as well as precept, for their support.

Their establishment is to be found in Milk Street, directly opposite Kilby Street. N. B. Persons desirous of patronizing the above establishment, will find it very central to business, and are respectfully solicited to call. PRATT & DODGE. Boston, June 23, 1830. 3w

SWAIN'S PANACEA. For the cure of Scrophulous or King's Evil, Syphilis, and Mercutial Diseases, Rheumatism, Ulcerous Sores, in the Scrophulous, a Tumor of the Liver and Skin, Gout, Debility, and all diseases which originate from impure blood, and where the constitution has been broken down by the use of Mercury, Arsenic, &c.

In order to make fully known in what estimation Swain's Panacea is held by the medical profession, the proprietor submits certificates from gentlemen who in their private as well as public characters, are deservedly ranked among the most scientific of the profession. The public, as well as the proprietor of the Panacea, owe much gratitude to the gentlemen who have thus testified to its efficacy. Their recommendations have occasioned its use in various cases of inveterate corruption of the blood, descending to the second generation which otherwise would have destroyed valuable lives. Their humanity and disinterestedness in promoting the cure of a medicine found to be so beneficial to the human race, without regard to its original ownership, claims the grateful adoration of a beneficent public.

This medicine has the singular fortune, a just tribute to its great merit, of being recommended by the most celebrated practitioners of medicine in the United States and elsewhere; whereas not one of the spurious mixtures made in imitation of it, has the least support from the medical faculty. This fact offers an argument so plain and conclusive, that it needs only to be mentioned to enforce conviction.

The false reports concerning this valuable medicine, which have been so diligently circulated by certain Physicians must have their origin either in envy or in the malicious effects of SPURIOUS IMITATIONS.—I leave the public to judge for themselves.

I pledge myself to the public and give them the most solemn assurances, that this medicine does not contain mercury in any form whatever.

CERTIFICATES. From Dr. N. Chapman, Prof. of the Institute and Practice of Physic and Clinical Physic in the University of Pennsylvania, President of the Academy of Medicine of Penn. &c. I have within the last two years had an opportunity of seeing several cases of very inveterate ulcers, which having resisted the regular modes of treatment were healed by the use of Mr. Swain's Panacea. I do believe from what I have seen, that it will prove an important remedy in scrophulous and mercurial diseases.

From Dr. W. Gilson, Prof. of Surgery in the University of Pennsylvania, and Clinical Lecturer to the Army Hospital, Infirmary, &c. I have employed the Panacea of Mr. Swain, in numerous instances within the last three years, and have always found it extremely efficacious, especially in secondary syphilis and in mercurial diseases, and have always found in pronouncing it a medicine of inestimable value.

W. GIBSON, M.D. From Dr. Valentine Mott, Prof. of Surgery in the University of New York, Surgeon of the New York Hospital, &c. I have repeatedly used Swain's Panacea, both in the Hospital and in private practice, and have always found it to be a valuable medicine in chronic, syphilitic and scrophulous complaints, and in obstinate cutaneous affections.

VALENTINE MOTT, M.D. Price \$2 per bottle; for sale by JONATHAN P. HALL, Jr. No. 1, Union Street. 3w June 2.

THE MODERN TRAVELLER. NO. 1. Containing a Geographical, Historical and Topographical description of PALESTINE, or the Holy Land. Just received and for sale by PEIRCE & WILLIAMS, 9 Cornhill. Aug. 25.

CATALOGUE OF BOOKS For sale at the Depository of the Massachusetts Sabbath School Union.—No. 47 Cornhill, Boston. Mox. S. S. Union's Publications. The Bible Class Book, Nos. 1 and 2, by Fisk and Abbott. Conversations on the Bible, by Erskine. " " Ceylon do. " " Sandwich Island do. Juvenile Memoirs. Material Instruction, or the History of Mrs. Murray and her Children, by Sarah Burroughs. Memoir of John Arch, a Cherokee young man. Missionary Geography: or the Progress of Religion traced round the world. Parents' Monitor and Teachers' Assistant